

A

Short View
Of the most Gracious
PROVIDENCE
O F
G O D
IN THE
RESTORATION
AND
SUCCESSION.

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Printed for the Author by C. H. Smith,
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P S A L. 2.

Why do the Heathen rage and the people Imagine a vain thing?

His Psalm, as well as many other which were composed by the Prophet *David*, hath a double meaning; both *literal* and *mystical*: The one relating to himself, and the History of his own life; the other relating to Christ, and the Prophesie of his Kingdom.

As it relates to himself; we have the people of *Israel*, and the Heathen that were round them, conspiring against his Government; *The Tabernacles of Edom, and the Ishmaelites, of Moab, and the Hagarens, Gebal, and Ammon, and Amaleck; the Philistins with the Inhabitants of Tyre;*

B

Assur.

*Assur also and the Children of Lot,
Psal. 83.6. &c.*

All these ten Nations were confederate against the Lord, and against his anointed; they were so vain as to attempt the Alteration of the Decrees of Heaven; whilst he who sate there, laugh'd them to scorn and had them in derision. Their confusions did only make his Providence more conspicuous; for notwithstanding all their united Counsels, and tumultuary rage, *David* was not only King in *Hebron*, but in *Jerusalem* too.

Tho' they rage, tho' they meditate, tho' they consult, tho' they conquer, and prosper for some time; yet have I set my King upon my Holy Hill of Sion, v 6.

As 'tis a Prophesie, and relates to the Kingdom of Christ, we have the first Christians comforting themselves with

with this Psalm, and by an extraordinary Spirit applying it to their present Concerns; Acts 4.25. *Being as sur'd that as neither Herod, nor Pontius Pilate, so neither the Gentiles, nor the People of Israel could prevail against the Holy Child Jesus:* And about three hundred years afterwards the whole prophesie of this Psalm was more eminently fulfill'd, when Christianity became the Religion of the Empire; when notwithstanding the malice of the *Jews* and Hereticks, and the ten Persecutions of the Heathen Emperors, like the ten Nations confederate against *David*; the Kings and Judges of the Earth, became wise and instructed, kiss'd and Ador'd the Son of God, and the Holy Child Jesus prevail'd so far, till the extent of his Enemies, was turn'd into the largeness of his Inheritance.

From the opening of the Psalm, you your selves will be ready to make this Natual reflection, that no passions 'tho' never so furiously raging; and 'no Imaginations, tho' never so cunningly contriv'd, are likely to prevail 'long against a Government and a Religion approv'd of, and establish'd by God.

You cannot but apply this observation to the occasion of the day, and find the Truth of it most evidently confirm'd by the great *Revolution* in this Kingdom, and by your own *Experiuece*.

As this Psalm is a *prophetical piece* of Scripture, it holds infallibly true, of nothing but the Universal Church of Christ; but yet particular Churches and Nations may apply it as a *Doctrine of Providence*; and none more properly than we, who have

a Monarchy most *Providentially Divine*, as Divine as can be made without an immediate designation from God; and a Religion as pure as *Revelation* it self: It being nothing but the Holy Scriptures with the best interpretations, and those guarded with some few *prudential limits*; which the ignorant have complain'd of, the malicious have disturbed; but which the wisest have ever approv'd, and the humble love to practice.

Could Men ever imagine, that things, so piously and so judiciously settled, should not be the care of Providence one day, as they had been the long contrivance of it?

Had our *Government* and *Church* always continued, according to their first establishment, without any alteration or disturbance, we might have been fortunate and at Ease, have sacrificed

fic'd to our own Nets, and been proud of them, as if they had been our own Inventions ; but we had never so well known their more remote and inward worth, or that the favour of God was so mingled with them : But now they have been try'd and search'd by the malice of Devils , and the subtilty of men, and in all this *winnowing* there was found but litle *Chaff*, they are return'd to us with their excellency more discover'd, and a second approbation of Heaven.

He who reads our *Civil Wars* may lay aside all the *Histories of Greeks* and *Romans*, *Turks* and *Tartars*, and not miss any one extravagance of humane Barbarity : For there he may find the utmost Force and guile of passion and hypocrisy ; cruelty and Enthusiasm working together ; and that not only in single instances, but under

under a publick National management; not as the product of several Ages, but of one small Circuit of years.

There he may see with what noise and clamours the Laws were silenc'd: with what fury and ignorance the multitude decreed Justice. With what pretended Treaties and Pacifications the Armies were inflam'd, and the differences always widen'd. With what eager hostility, and open destruction, Rebellous Subjects were for preserving their King. With what zeal and fasting Religion was banish'd out of the Land: With what Tyranny their precious liberty was secur'd; and with what unheard of impositions they were eas'd of Taxes.

There he may read of the most solemn sanctity robbing of God: Of the devoutest eyes fix'd upon the Churches patrimony: Of Prayers offer'd up
to

to Heaven, worse than downright Blasphemy: Of the rankest perjury scrupling a lawful Oath: Of Atheists fighting for Religion; and Heathens for the pure Gospel of Christ: Of Treachery undermining perfidiousness; Of Hypocrisie groaning against Lewdnes: Of Sacrilege abhorring Idolatry; and of a *Covenant* made with *Hell*.

Certainly that late Rebellion was the most busie Scene of the Devils Tragi-Comedy here on Earth, and he can hardly furnish out such another: If greater Judgments are allotted for Posterity, some other Angels sure must fall from a higher Sphear, to add new malice unto Hell, and make that direful Polity more *Intelligent* in mischief.

There were some good Persons in those times, who lookt upon this Nation

tion was under his dreadful Anathema, as excommunicated by God, and deliv'rd over to Satan: And that which made it manifest, that we were only to be severely disciplin'd, and not destroy'd, was this; that at the same time when there was the highest Villany in this Land; there was the highest virtue too: The rebellious party fought their King into that glory, which they never design'd him: Every Victory they wan, plac'd a new Star in his Breast: They overcame his forces, and he their injustice: They were more prosperous, and he more patient: They got the Field, and he an everlasting Crown.

Thus will our English Annals stand chequer'd to the end of Ages, with the blackest Degeneracy of the worst of Traitors, and the whitest

innocency of the best of Princes.

Nay for all that we know, this Island may be always noted for its *two contrary Rivers*, viz. the fiercest torrent of Rebellion, and the Noblest tide of Loyalty, which in the late VVars were most conspicuously seen together.

And tho' the *Loyal Stream* ran under ground for some few years, yet it soon came up again and filled its Chanel with a silent and an even course; and may it for ever flow with equal peace and plenty; for ever keep within its known and certain Banks of ancient *Monarchy*, of primitive and old *Christianity*.

If we except the people of *Israel*, who were Govern'd by a *Theocracie*, never any Nation could boast of a more remarkable Theater of the Providence of God, then what this day afforded.

The

to The passions of men were worn
out with their own Rage: Their i-
maginations were grown sick of new
Models and experiments of Empire:
Anarchy had chang'd thro' all its
monstrous shapes: Ambition was ei-
ther divided into proportional parts;
or lost its force in unwieldy matter:
The Spirit of usurpation by often
shifting was become dead, and vapid;
and there was no Novelty of Sect
or Rebellion to captivate the Peo-
ple: No one pretender had strength
enough to get uppermost, but only
just so much as might keep another
back.

So perplex'd were the Civil af-
fairs with various and contrary mo-
tions, so dispos'd were the Hearts of
many for their old Government: So
stupify'd were the guilty Traitors,
and amaz'd like discover'd Cheats:

C 2.

So

so infatuated were the Councils of
the publick, and in the Rage of the
multitude so becalm'd, that the Re-
storation of the King seem'd at that
juncture of time the only effect in the
whole order of Providence ready to
drop ripe from its causes by the least
humane endeavour: That most happy
Enterprise being unexpectedly beset
with such close circumstances from a
Divine hand, that for its accom-
plishment it seem'd to require not so
much the experience and wisdom of
an able Council, as the ready com-
pliance of an honest mind, that wills
as God would have it: 'T was like the
Rational Choice of an object appear-
ing every way true and Good, and
highly eligible, where there is nothing
to suspend or divert the consent, but
the frowardness or obstinacy of free-
will. *Why therefore did the Heathen*

rage

rage, and the people vanquished and their
thirst to slomiu etc etc

For thus we see how vain the i-
maginations of those men are, who
set themselves against established Con-
stitutions, and the decrees of Hea-
ven; how their machinations un-
ravel into folly; and shame and disho-
nor are their last promotion.

How God permits the wicked to
build a large Pile upon the Sand, that
the ruine may be great and conspicu-
ous. To erect a Tower of ambition,
that he may mingle confusion with
all such proud attempts. And that
when such judgments are in the earth
the inhabitants thereof may learn
Righteousness. May tremble to re-
peat that abominable sin, on which
the Lord perhaps has executed but
half of his Vengeance yet, even as
to this Life.

The

The Almighty has been pleas'd to let this Nation see the utmost of *Rebellious Projects*; whither they tend, what they produce, and what is the fruit of the most *prosperous sedition*: That no well meaning Person can ever be ingag'd on such a desperate design again, for which there is now no Colour, no Apology left; that henceforth, whosoever resists his King, must first renounce his God.

I know not what reflections those sufferers might have, who died in the midnight of the late confusions, who savv the *Viper* fastned to the Government, but did not live to see it shaken off: but vve have seen the operation of the Lord, and by Events have read the main designs of Providence; that had God permitted the Pacifications and Treaties to have taken effect, the *Monarchy* had been *divided* and

and destroyed, bawdly the Protestant Religion had lain gasping in our land: We had lost an example of the highest Christian Virtues, an example worth all the desolation we underwent, and which nothing but great Calamity could have perfected and finished.

Many insurrections were made, many generous attempts to recover the Crown, but God would not prosper impatient Loyalty; He reserv'd the managment and the Honour to himself; and when all humane policy lay as it were dead, he came forth, made his Arm bare, and brought about the wonderful Event.

He gave us a King, who, we are sure was his peculiar gift, because he came adorn'd with all those gracious qualities, and all those sovereign Virtues, which this distemper'd King-

dom

dom so much wanted, to which our
daring Rebels had not to apply. A
dig^t their breed & bands, countenanc'd Wa-
spawn of Sects; *He* practic'd and es-
tablish'd an uniform Religion:
They were most Tyrannous & most
merciful. *They* delighted in perfidi-
ousness, War, and Blood; *He* in truth,
and peacey and Love: *They* promo-
ted ignorance, and hated learning;
He cherish'd all ingenious Arts and
useful knowledge: *They* were impla-
cable and revengeful; *He* made good
Nature the Character of his people,
and the Ambition of his Court: *He*
plauded where *they* had pluck'd up;
He built, where *they* had demolished:
He every way repair'd the *Ruines*
of the Civil Wars, aid any other
He was a gentle balm to heal our
mutual wounds: The only *Temper*
for a divided Kingdom to unite in:
He

*H*e remain'd in banishment till the extreme misery of the Nation made him the *choice* of his very Enemies; and then the Mountebanks of State resign'd up to his Cure the *desperate Disease.*

*H*e was the delight of our Eyes, the breath of our Nostrils, the gladness of our hearts. *H*e was our wonder and our love; our dearest King, our Father, and our Friend.

It is not easie to determine whether we receiv'd him with greater Joy, or were depriv'd of him with greater grief: He came in with all the *shouts* and *acclamations* of his people: He departed with all their *Sighs* and *Groans*.

But has God forgotten to be gracious? and with *him* has he shut up all his loving kindness; No: He is most propitious still; we may behold

D him

him working a most plain and visible recompence to *Charles the Martyr*, in his extraordinary Providence to his *Posterity* here on earth; in that he ordain'd, and hath thro' many Oppositions now effected, that *two of his Sons should sit in peace upon his Throne*. In that he hath so eminently bless'd the Succession with a *brave and a resolute Prince*, who has a Soul adorn'd with all those regal qualities, which are adapted for the humours which he governs, and for the times in which he reigns.

Whatever the persuasions of our gracious Sovereign are, in some particular Points of Faith, or modes of Worship different from us; yet when we deserve it, God will make him *wholly ours*.

However, this is most evident to all that know him well; 'that the good-

The goodness of his inclinations is too strict for the licentiousness of the Roman Casuists; the mildness of his temper very contrary to the cruelty of their Zealots; and the greatness of his Spirit most opposite to the ambitious designs of the Court of *Rome*.

He has been pleas'd to promise, to promise often, and to pass his Royal word, for the maintaining of our Religion, but he expects we should live up to it; for he has not engag'd to maintain our *hypocrize*: If we truly value our Religion, let us show it by our diligence, by our zeal, by our proficiency in all solid Virtue, and by our eminency in all good examples.

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We have sufficiently confirm'd the Loyalty of our *Principles* by arguments and disputes, let us now especially adorn them with our practice, and add the last hand to their perfection by our humble actions and behaviour.

God has now given us an *Opportunity*, let us manage it with that prudent simplicity, and holy VVifdom; with that humble, but yet immoveable integrity, as may give God his Glory, and put all our *Enemies* to confusion.

Remember, that the perfect Subjection to Kings is the Glory of the *Protestant Cause*; and that he that is *Seditious* is an Apostate to the Religion of this Kingdom,
be

be his pretences never so devout.

However God in his Mercy may over-rule Events, and turn the hearts of Kings as it seemeth good to him, yet sure 'tis no such glory to the Protestant Cause, and no great policy in a people, that they should so contrive to have a Succession of *injur'd Princes*, who must *forgive* before they *govern*: How can such Subjects ever think to *merit* of their King, when all their future Services can hardly *expiate*? when they make it so difficult a matter to distinguish, whether they are *truly Loyal*, or whether they are only *willing* in the *Day of his Power*.

Surely our Republican Enemies
will doubt
might

might be content to be quiet after so many, and so signal Demonstrations; that God is with us of a truth; and hath not only given us our *Gospel* but our *Law*: Since he hath made it so evident, not only to all *hasty* *Usurpers*, by the revolution of this Day; but to all the framers of *New Politicks*, by the perspicuous and undeniable reasons of our multiply'd Writings and Discourses; that the English Monarchy is not a model of the Brain, or a few consequences drawn from an affected speculation of Humane Nature; but a form of Government suited to the genius of a wise and Loyal People, founded on a Power deriv'd from God, politically guarded by a publick successive

successive Prudence, and pronounced good by the experience of many Ages.

And shall a Constitution of such hereditary wisdom and strength be made the sport of every Demagogue, that dares be eloquent against the Laws, and loves to ride upon the passions of the Crowd? The worst I wish all such is this; that it may ever be the peculiar Prerogative of this Government and Church to make even those happy that would destroy them both.

What shall we render unto the Lord for all his benefits; what returns shall we make for his Continual protections, for our Redemption on this day.

Had:

Had we no revelation to guide our worship and to raise our gratitude, the very perusal of the History of our late times might do it: We might repeat the Miracles which God hath wrought for us, to quicken our obedience and Devotion, for he hath not dealt so with any of the Nations which are round us, neither have they had such *Experience* of his care.

But not our Arm, not our power hath gotten these victories ; nor for our *Righteousness* doth this Land flourish ; the Lord himself hath wrought these wonders for his Name sake, that it might not be polluted among the Heathen ; and if we our selves pollute it, where shall such Sinners appear ?

If

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If we would have him still to be
be our God, we must resolve to
be his people; to be as peculiar in
our duty as he is in his blessings.
Otherwise, his mercies are our se-
verest judgments; and our prospe-
rity only fits us for his final venge-
ance.

FINIS.

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